It has never been particularly dogmatic; its customs and institutions have been maintained not through any static or clear dogmatic conclusions, but through the medium of an unchanging social environment. Where the essence of a religion lies in an emotional or intellectual acceptance of a dogmatic position, of Christ as Redeemer and Lord, in the unity of God or the prophet-character of Mahommed, birth can be no restriction on an intending convert, for the only basis for conversion is the acceptance of the belief, and its transmutation into a pattern of living. But in a system like Hinduism, which lays down no formula of belief and lives by ancient tradition alone, birth becomes a highly important consideration. Only those fitted by heredity can enter into a carefully graded status in the Aryan-Brahmanical religion. "One, who is not to the manner born, may indeed imitate the externalities of the religious culture, but he cannot spiritually affiliate himself to it unless he has received by hereditary transmission impulses, reflexes and instincts congenial to it. The whole system is dominated by the idea of heredity" (Dutt, *Indian Nationality).* This is certainly restrictive, but it is also a fact that, by faked ancestries and legends of origin, various communities have been received into Hinduism which were originally outside it. Foreign communities have managed to attain a Brahmanical birth-right, and this is a precondition for imbibing its culture.

The third great factor in Brahmanism is *patria.* With the exception, possibly, of Shinto, no religious system is so bound up with the iand pf its origin as Hinduism.[1] Other religions regard the land of origin as a place of pilgrimage, but for the Hindu the very soil has a special virtue. Thus,

[1] It is a sign of its age; cp. early Hebrews. God could only be "worshipped on his own ground. Naaman had to carry away Palestinian soil to worship God in a foreign land.